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The Altered Question

BY ALICE J. JANVRIN

Voices, sad with sin and suffering,
From the lands beyond the sea,
Ever came in pleading accents,
Till they seemed a call to me;
But I strove to answer "No"
As I questioned, "*Must I go?*"

Still I mused, till growing pity
Touched and filled my inmost soul,
I could tell the "old, old story"
Of the Love that maketh whole;
Yet I wavered to and fro,
Pondering always, "*Shall I go?*"

Then I saw as in a vision,
One who stood with outstretched hands,
And a face of tender yearning
Turned towards those heathen lands;
At his feet I bent me low,
Whispering softly, "*May I go?*"

There I leave it—anxious questions
Are forever more at rest,
Here or there, or work or waiting,
His the choice, and that is best.
For I know that day by day,
He Himself will show the way.

—Selected.



FROM THE EDITOR'S DESK

There are so many things of importance to which we must call attention this month that we will try to make each item as brief as possible. First, we ask your speedy and hearty co-operation, dear friends, in a matter that is troubling us. If you have not already read the "Important Notice to Each Subscriber" on another page, please do so carefully and act promptly. This is the second time within a few months that a new ruling of the Post Office Department has made us a great deal of trouble. We intend, of course, to do everything in our power to obey the law, and in this you can help us greatly, as you will see; but it seems hard that magazines like *THE MISSIONARY HELPER*—and there are many of them under the same limitations—published solely for the good they can do, and with entirely genuine lists of subscribers, should have to suffer the restrictions of such a rule. However, we must face the situation as cheerfully as possible, knowing that the change cannot harm us if *subscribers pay strictly in advance, each year*. You have never failed us in time of need and we feel confident of your loyalty to our little magazine now. . . . We are happy to know that our Treasurer has had such a delightful and restful vacation in Bermuda and is safely home again. All will enjoy her notes from that beautiful summer land. How genuinely we rejoice or sorrow with our fellow-workers, for we "all belong." . . . The announcement is received of the marriage of the editor of our Young People's department, Miss Minnie A. Mellows, to Mr. James I. Milliken, Lawrence, Mass., and we send our congratula-

tions and best wishes. The engagement is announced of our missionary, Shirley H. Smith, M. D., to Mr. James Thomson, a business man and active Christian worker, who lives near Calcutta, where their home will be. We are assured that the event is a most happy one and we surely wish our far-away friends every joy, but how can we "rejoice" over the fitting of so valuable a missionary. . . . We grieve deeply with our beloved Recording Secretary, Mrs. Metcalf, whose husband passed away the 28th of January, but rejoice that she has such beautiful memories of his ever honorable, honored and helpful life, as well as blessed assurance of the future. . . . And our long-time faithful fellow-worker in the W. M. S., Mrs. Mary G. Osgood, is gone. She will be greatly missed by the many kinds of good work that she touched so efficiently, as well as by her son and his family; but we wonder, "Is she not feeling more *at home* than she has since her comrade went Home, last summer?" . . . That remarkable woman of our India Mission, Chundra Lela, has also died, recently. If you have not read the story of her life you will be amply repaid in doing so. The book can be obtained of Mrs. Chapman. . . . Miss Butts, after spending several weeks in Rhode Island, is again in New Hampshire. She has spoken to many audiences since she came home on furlough. Our missionaries do much good while at home, but where are the volunteers to take the vacant places in India? "More missionaries" and again, "More missionaries" is the cry that comes in nearly every letter from the field. . . . A worker in Corning, N. Y., writes, "We have recently organized a Missionary Society in our Quarterly Meeting." We welcome the new organization and wish it much usefulness, and joy in its work. The Fairbank, Iowa, Auxiliary is planning to support a native worker, beside its usual apportionment. That is *good*. . . . The editor was startled to see the misprint in the footnote on page 39, February HELPER. Please correct, by substituting "India" for "Africa" in your copy. . . . We earnestly hope that some of our readers are planning to attend the International Convention of the Young People's Missionary Movement, to begin in Pittsburg, the 10th. No one can be a part of such a convention without getting a marvelous uplift and giving a fresh impulse to the work on his return. . . . The call for the eighteenth Thank Offering reminds us that the time for that service is approaching. Every Auxiliary will surely respond, but cannot the churches that have no Auxiliary also observe this annual offering? . . . Miss Barnes wrote from Jellasure the last of December, "Miss Dawson, four Bible women and I had a very interesting country trip for work between Jellasure and Contai this month and spent Christmas with Mr. and Mrs. Murphy in Contai. I am now home and preparing for our next trip. Have a new tent which we expect will be a great help as we can stop at any village instead of passing so many to get to the rest house. I am feeling much better since the cool weather came. My new address is Mohammednagar, P. O., Balasore District."

SIGNIFICANT MISSION NOTES

The United States, Great Britain with its dependencies, and Continental Europe have in the field [of Protestant Missions] a force of over 15,000 men and women, with a supplementary army of over 92,000 native helpers trained by them. These occupy nearly 36,000 stations and out-stations. Of communicants gathered into churches there are over a million and a half, of whom over one-seventh were added last year, while under instruction there are over a million and a quarter others. The offerings for the support of this work in 1906 were nearly twenty-one and a half million dollars. The native churches connected with the missions contributed out of their comparative poverty over thirteen hundred thousand dollars.

Tuskegee Institute, the work of which began in 1881, in a shanty, with thirty pupils, has grown into a great educational center for the colored people, with more than eight buildings and 2,300 acres. It sent out in twenty-five years more than 6,000 graduates to teach their race. In 1906 it enrolled 1,300 pupils and had an endowment fund of over a million dollars. No graduate of Tuskegee is in any penitentiary or asylum, and the demand for these educated negroes far exceeds the possible supply. Negro doctors, lawyers, teachers and preachers have gone forth from this institution, as well as men and women fitted for all industrial employments. . . . The Petit Industrial School of the American Board at Ahmednagar, India, has advanced courses in carpentry, rug-making, hammered metal work, and many other hand-crafts. One of its carpets won the gold medal at the largest industrial exhibition ever held in India. It represented the work of ten small boys for more than a year, yet not a flaw was found in it. . . . The most amazing results of missionary work are seen in Korea, which was, until 1882, a hermit nation. Twenty years ago, seven converts secretly gathered around the Lord's table. Today there are about 120,000 Christians who are "a Bible loving, prayer-believing, money-giving, and actively working people." Though their average day's wage is from fifteen to twenty cents, the Presbyterians alone gave \$27,000 in one year. . . . An astonishing increase in the demand for Bibles in China is reported. More than 940,000 volumes were sent out from Shanghai during the first eight months of 1907. A splendid accompaniment to this statement is the fact that at the time of the autumn festival which is kept all over China, there was a civic function at Hang-Chow, the burning of all the opium pipes

and wooden trays from the recently closed opium dens. There must have been between five and six thousand pipes in the great pyramid piled high for burning. . . . Twenty-five years ago there was not a native Christian in all Congo; now there are over 2,500 members of native churches. Then no native could read or write; now thousands of men and women read the Bible, and there are over 8,500 boys and girls in the day schools. No Congo language had been reduced to writing; now seven languages have been mastered. Those who know the poverty of the people marvel at their generosity. . . . But oh, turn to this picture of the white man's rapacity: Rev. John Harris of the Congo Reform Association declares that never in recent times has there been such a menace to Christianity as is provided by the administration which King Leopold has introduced into the Congo Valley. It is no exaggeration, asserts Mr. Harris, to say that during the last ten years there have been done to death under King Leopold's regime on the Congo, directly and indirectly, at least three million human beings. "You will rise from the study of this question," concludes Mr. Harris, "as I many times have done, with the conviction that it is useless to carry the gospel through this and other parts of Africa if those things are allowed to be perpetuated, because you cannot limit their effect to the Congo Valley." The *Labour Leader* of England says, "Revenue is the secret of the long drawn out Congo deviltry. Truly, 'the love of money is the root of all kinds of evil.'"

CORALIE FRANKLIN COOKE

BY LURA BRACKETT LIGHTNER.

The subject of this sketch met the first requisite of success in life by being well born. Though the early years of the parents were spent in slavery the children of Albert and Mary Franklin, by association and inheritance, were well fitted to grace any position they might be required to fill.

It was the good fortune of Storer College that, in its early days, worthy families moved to Harper's Ferry to give their children the advantages of a school. Among the first to come was Albert Franklin; a man whom one that knew him intimately described as combining the stalwart elements of the Puritan with the perfect courtesy and ease of manner of the Frenchman. He served the school for many years as superintendent of Lincoln Hall.

It was from this ideal Christian home that the child Coralie came to Storer as a pupil, taking the courses of study from the preparatory

grades to graduation from the normal and academic departments. An object of interest, solicitude and affection to all connected with the institution, she shared the advantages and privations of that period. The visitor who chanced to be present when rhetorical were the order of the day, never failed to comment on the little girl who, without self-consciousness



CORALIE FRANKLIN COOK

and apparently without effort, could move her audience to smiles or tears. It was in reciting "Mary Garvin" that her first laurels were won.

The first great object of Storer Normal School is to furnish teachers for West Virginia and the adjacent states. It is an old story, an old combination, the sensitive, ambitious, fearless young girl, on the one side, and the perplexities and responsibilities of the public school teacher on the other. That these conditions and difficulties have been met and overcome by others does not make them any easier to bear, but if one has

resolution, industry, judgment and—well, patience can be acquired—she acquits herself with credit and is reappointed by an appreciative school board, as many times as she will serve.

It was a good record that our young lady made for herself in the county of Frederick, Maryland. The people soon learned to respect the young teacher who labored so faithfully for the welfare of their children and spent so many of her leisure hours in study.

The salary of a teacher in those days was even smaller than at present. The desire to continue a higher course of study was not to be realized at once. The death of her father closed one door and opened wide another of self-denial, and the new service of making a home for the mother. There was no swerving from the fixed purpose, but the way was to be made still more winding by ill-health and other discouragements.

There was a course of study at the School of Elocution at Philadelphia, after which Miss Franklin returned to Storer college in the service of the Woman's Missionary Society as teacher of elocution and literature. During the period of her connection with the school she was the leader of a brilliant set of young people of whose record we are still justly proud.

As a member of the Harper's Ferry Free Baptist church, she worked in the Woman's Auxiliary, the Sunday school and the choir.

In 1892, Miss Franklin was called to the important position of superintendent of the National Orphan Asylum in Washington, D. C. The new duties were most faithfully performed. She soon won the respect and admiration of the board of managers and developed executive ability and tact that delighted her friends. Not content with merely doing her daily task, she took special courses of study relating to her work and won recognition from other leaders as an expert. Under her administration improved methods were introduced and established.

In September, 1900, she gave up this work to enter her own home when she became the wife of Prof. George William Cook of Howard University.

Since her marriage Mrs. Cook has done some of her best literary work. She is in constant demand as a speaker. On the occasion of a celebration of the eightieth birthday of Susan B. Anthony, by the Woman's Council, her address won much applause and favorable comment by the press. It won the friendship of Miss Anthony whose guest she was the following year.

To the workers of our denomination and to the readers of the HELPER Mrs. Cook is no stranger. As a member of the Board of Trustees she gives time and thought to the interests of Storer College..

When, last spring, the commissioners of the District of Columbia decided to establish an Industrial Home School for neglected boys, homeless children and those whose surroundings were such that they might become vicious, the position of superintendent was offered to Prof. Cook. The President and Trustees of Howard University were unwilling to give him up, but consented to grant leave of absence for one year. In this most interesting work Mrs. Cook is assisting her husband. To organize and set in motion the machinery of this institution is no small task. The friends of both feel that the compliment of entrusting such work to them is well deserved.

In her own home Mrs. Cook is a happy wife and a devoted mother. She has a large circle of friends. Much that is beautiful has come into her life.

This transition period in the history of our country has brought to her triumphs and humiliations. She has endured trials that to one of her quick sensibility have been hard to bear: the scorn of prejudice, the sting of envy and ingratitude. It may be that her keen sense of humor has helped her over some of the hard places and enabled her to rise above trials that would have engulfed a smaller soul. At other times, as with all who labor for others, faith in God has brought peace and confidence in the final adjustment of His plans.

Harper's Ferry, West Va.

A MESSAGE TO THE READERS OF THE HELPER

(LETTER FROM REV. HENRY M. FORD, D. D., CORRESPONDING SECRETARY OF
GENERAL CONFERENCE.)

My Dear HELPER Friends: I am grateful that the Editor of the HELPER, "Our Mrs. Whitcomb," has invited me to say a word here to the HELPER readers.

I am not only glad that the long prayed-for and longed-for union has finally taken place; but that lately we have had the most tangible and satisfactory evidence that union is not only in name, but is most actual in spirit as evidenced by the frankest kind of willingness to not only adopt the forward movement of General Conference, but to co-operate in seeing it actually carried out. I am greatly cheered by the letters that

have come into my office from leaders of the Woman's Missionary Society, and from women on the field, expressing appreciation of what we are trying to do, and giving assurance that they can be depended upon and will stand by. There have been so many of these, and not one discordant note; not one note of fear has been uttered. It is a happy omen.

Mr. Myers, my faithful colleague, and I, since we came into this new office, have undertaken to make an exhaustive study of all that pertains to our great responsibilities. That I might see the foreign mission problem in stronger light, I recently attended the Foreign Mission Secretaries' Annual Conference in New York, which represented thirty-five missionary boards, where the most noted and experienced foreign missionary workers were together for three days. One cannot go to such a meeting with ears and heart open without catching a mighty vision of what foreign mission work really is.

Finally, those women with whom I have been associated in denominational work for fourteen years do not need any additional evidence of my sympathy with them in their work, and my appreciation of the fine things they have and are doing, and the difficulties they have met and mastered. We had been always working for the same object and same causes, and same peoples, separately; but we are now doing the same things we have been doing, but happily we are now doing them together. I will make this frank confession that at the time the union was talked, I hesitated in giving my vote to it, fearing the handing over the foreign mission work of the women to the General Conference would weaken their splendid enthusiasm. But such fears have been proven groundless. I am certain the willing co-operation in the forward movement by the Womans' Missionary Society will give us a new courage. It is good to feel and know that this is so. Since, as a rule, the most earnest and painstaking missionary workers in our churches are women.

May I close with an earnest request for your prayers for us, who with evident limitations in knowledge and experience, are called upon to carry these heavy responsibilities.

Yours sincerely,

HENRY M. FORD.

Hillsdale, Mich.

"We must never get our hearts set on any particular way for our prayers to be answered."

EDUCATIONAL WORK IN INDIA

BY ELLA M. BUTTS.

CONCLUDED

One day in 1855, a Bengali gentleman was calling on the Rev. Mr. Mullens, an English missionary. Mrs. Mullens was embroidering a slipper, for her husband, in bright-colored wools. The Bengali gentleman admired the pretty work and complimented the wonderful skill of English ladies. Instantly there flashed into the mind of Mrs. Mullens a possibility which made her heart leap. Carefully restraining all appearance of emotion or eagerness, Mrs. Mullens pleasantly remarked, "No doubt your Bengali ladies could learn to do equally fine work." "Alas! no, our women are very stupid; never, such beautiful work to do could they learn." "Would you like me to teach your wife to embroider?" asked Mrs. Mullens. "Indeed, madam, it is too much condescension," etc., etc. But, finally, it was arranged that Mrs. Mullens should call on the Babu's [native gentleman] wife and test her ability. The lady was delighted with the work and learned rapidly. The gentleman was very proud to show his wife's handiwork, and that simple fact was a very significant proof that the social uplift of Bengali womanhood had begun. Bengali gentlemen were not accustomed to make any direct allusion to their wives before other men.

The story of the slippers "with the beautiful flowers" spread rapidly, and other Bengali ladies importuned their husbands to be taught. So the missionary ladies agreed to teach embroidery and other needlework, provided they might be allowed to teach their pupils to read the Bible. Permission was granted, and from that time zenana teaching has been an important department of missionary work. Non-Christian writers frequently refer to it as "the most dangerous missionary agency," which is a good recommendation, truly.

When Mrs. Mary R. Phillips and Miss Julia Phillips, now Mrs. Burkholder, arrived in Calcutta in 1865, they were thrilled with accounts of this new and interesting work and determined to begin it in Midnapore as soon as they were able to use the language. Here again it was a babu's desire to possess a pair of embroidered slippers that won his consent to their teaching his wife "just what they pleased." Thus in Feb. 1866, almost forty-two years ago, zenana teaching began in our mission Chap. XV in Missionary Reminiscence gives a most fascinating account of first experiences in those "mysterious dwellings," where shrinking young wives stood veiled and mute as marble statues in the presence of

pompous husbands or stern-visaged mothers-in-law. In those days no "good Bengali wife" unveiled or spoke in the presence of her lord or his mother. How great the change in forty years! Now, in many houses, bright-faced young women cordially greet us without fear of the good-natured mother-in-law, who is pleased with the "bo's" educational attainments; nor does the young wife suddenly disappear behind a curtained doorway if she hears her husband's approaching step, but with modest self-possession takes part in the general conversation. But, please remember, dear reader, such changes are seen only in those families whose members have been influenced, directly or indirectly, by the new light of Christian education.

"Do many of the pupils taught in zenanas and girls' schools become Christians?" Volumes of touching stories might be written in answer to this question. The invitation, "Come unto me all ye that labor and are heavy laden," appeals very strongly to the Hindu widow's hungry heart, burdened with the curses of her own gods, and many of this despised class have become faithful Christian workers, seeking to carry the light to other dark homes. There are wives who are living true Christian lives in their families, and, unreprieved by their husbands, are teaching their children Bible stories instead of the senseless, degrading myths of Hinduism. Others are secret Christians, and still others are patiently enduring cruel persecutions—in some cases even unto death—because they refuse to engage in heathen rites and worship. Many a young man who, though fully believing in Christianity, alone would never have had the courage to break the strong fetters of family and social life, has had his faith and courage strengthened and his inactivity shamed by his young wife's simple faith and patient endurance, and together they have become outcasts for Christ's sake. On the other hand, there are thousands of educated young men in India today who would become Christians, did they not shrink from the fearful storm of opposition—entreaties, tears and threats—with which the mere mention of such intention would be met by their wives and mothers. More than one high caste Hindu mother has, with her own hand, administered the poisoned draught which would destroy the brain of her gifted son, or plotted a worse moral ruin, rather than have him break caste by becoming a Christian, and the poor deluded woman verily believed she was justified in thus averting a greater calamity and saving the family honor! At a baptism I once saw a Hindu mother rush forward, throw her arms about her son's neck and beg him

not to "tear her heart from her body," "not thus to make her childless—worse than childless." Finding her entreaties useless, shrieking, she beat her breast, tore her hair, fell prostrate and began beating her head on the ground. She was a low-caste woman; but high or low, these poor mothers are the victims of the awful ignorance and superstition for which their false religion is responsible. In this connection is found one of the strongest reasons for enlarging to the utmost our zenana and school work for Hindu women and girls. Do you think the bright little girls and the intelligent young women who for years have been taught by Christian teachers of their own race and by lady missionaries, all of whom they love and respect, who have memorized the Catechism, containing the Ten Commandments and the Lord's Prayer, who know many beautiful Bible stories and can repeat many choice texts, who love to sing sweet Christian hymns,—do you think these girls will ever become such abject slaves of a false religion as the mothers above mentioned? Will they make it so very hard for their sons to become Christians? Abundant fruit of such mission educational work has already appeared, much more is now ripening, and a still more glorious harvest will appear "after many days."

CALL FOR THE EIGHTEENTH ANNUAL THANK OFFERING

It is well in these days of stress and strain to set apart a time for quiet thought; a time in which to look back over the past year—a year to some so filled with joy and gladness, while to others, were it not for God's tender love, it has brought days so sad as to seem almost too grievous to be borne—and question ourselves if we owe our heavenly Father any token of gratitude for his unfailing love through it all.

As individuals, as churches, as auxiliaries, there is much for which to thank God, and for seventeen years the Woman's Missionary Society has set apart a time—a Thank-Offering day—in which to express our appreciation of his goodness, not only by holding special services, but also by making special offerings to help carry on the blessed work of bringing all the world to a saving knowledge of God and Christ, our Savior. Let each look within and ask, "What shall I render unto the Lord for all his benefits towards me?"

But there should be no limitation to our serving or thanksgiving, for Christ said, "Go ye into all the world." If we cannot go in person, we can go by way of intelligent sympathy, prayer, gifts. Just now, famine-

stricken India calls to us for help. Let us be thankful that we are able to respond, and do so at once through all the channels open to us. "When the need is greatest, heaven is nearest," but we may be heaven's instruments to supply the need.

Everywhere the signs of the times indicate awakening in non-Christian lands; not only in China, whose phenomenal progress makes all the world wonder, but in every other country, as well. Widespread mission study foretakens a rapidly increasing knowledge of, and so more intelligent interest in, missionary enterprises at home and abroad; the Young People's Movement, a future of trained workers; the Laymen's Movement, a more practical investigation and financial support of foreign missions; and the growing "world-consciousness," the increasing acquaintance of nation with nation, the deepening and widening spirit of fraternity among workers of whatever name, argue for a better understanding and adjustment of perplexing problems in foreign fields. One of our own missionaries writes, in a recent letter from India, "Our work here is growing in power. I can see great changes in the past seven years. The new plan of organization is ideal. We are rejoicing greatly in the 'Forward Movement' and earnestly hope and pray that all it promises may be attained."

We, too, are thankful for the Forward Movement of Free Baptists; that there have been conversions in our communities and orphanages in India; that our own small light in Africa's darkness is growing brighter; that so much of progress is seen at Storer College, so many needed improvements have been obtained, and that success has so crowned the work of teachers and pupils during the past year; that we, as a society, have been able to meet our increasing obligations; that a Young Woman's Department has been added, and that energetic young leaders are coming into our ranks; that our magazine is more useful, as many letters similar to the following attest: "We are all debtors to the MISSIONARY HELPER." "The HELPER grows constantly more interesting and helpful."

For all these things we return thanks, and take heart and hope in doing with our might what our hands find to do, in our own allotment of space in the world-field; for you and I can surely help, just where we are, in the work that appears so vast; undiscouraged, because we are mindful of the promise, "I am with you alway." Let us enter the door of opportunity and gladly heed the many calls for help that are coming to us.

"We are God's fellow workers, even we!
Too high and wonderful it seems, the thought
That us He needs.....
For He works with us, we with Him,
And for the working out of His great plan
He needs our toil!"

The children are welcomed to an offering of their own, a Thank Offering that shall provide for the salary of their missionary, Miss Barnes; kindergarten work for the wee ones in India, and the domestic science department at Storer College. The special junior mite boxes may be obtained of Mrs. A. D. Chapman, 12 Prescott St., Lewiston, Maine, and mite boxes for the Cradle Rolls and Advanced Light Bearers, of Mrs. Laura E. Hartley, 547 Ocean St., So. Portland, Me. The Light Bearers support six children in Sinclair Orphanage and pay a part of the salary of Miss Sims at Storer.

As usual, a program and other helps for the May meeting will appear in the April HELPER. A public meeting in the church is very desirable, under the auspices of the auxiliary or others in the church where there is no auxiliary organization. It should be a deeply spiritual service, wherever held, in church, vestry or the home. Let the friends who cannot attend any gathering observe the hour in May, and send their gift to our general treasurer, Miss L. A. DeMeritte, Ocean Park, Maine. Auxiliary and church offerings should be sent to the Quarterly Meeting and State treasurers; or, where there are none, to Miss DeMeritte, as above.

Let us remember the fact that the Thank Offering is a special, free-will gift; not a part of the "tenth," not a payment of a due, or the membership fee. It will be counted as a part of the State apportionment, however; and each twenty dollars of any Thank Offering entitles the donor or donors to make some one a life member of the W. M. S. Offerings less than twenty dollars can be applied toward a life membership, the required amount to be completed later.

Offering envelopes and invitations are free and may be obtained upon application to Miss Edyth R. Porter, 45 Andover St., Peabody, Mass.

When the hour arrives, let us give our prayers, our gifts, *ourselves*, to make this eighteenth Thank Offering better, in every way, than any preceding one.

CLARA A. RICKER,
NELLIE WADE WHITCOMB,
LINDA V. JORDAN,
Committee.

to none in our Indian field, as a caste breaker, a soul winner, a real friend all through life. None but those who have tried to teach a Brahmin—a high caste youth—that he has hands, or a low caste one that he has brains, can begin to realize what a barrier to all progress or growth in living manhood caste is. "Brahmins issue from the lips of the Creator." He who "makes" anything is a creator. Side by side, all castes are now called, as never before, to *create* something. He who succeeds rises as surely as the sun, be he pariah—outcast—or "Heaven born."

Can't we remember, each one of us, the first thing we made, were it only a dolly's apron? Not a member of the household failed to examine it, and "pass" it and us a grade higher. "She made it all herself," was repeated over and over. Why, it was a headlight in the dim distance of coming genius, and power to create things and stand, in our small way, in the image of Him who "made" Heaven and earth and saw they were very good. This same thrill of joy in finding one's self, seizes the Indian boy when he makes his first rude tool, or coarse cloth or writes his alphabet in the sand. Hands that were useless appendages become sentient working members, sphinx-like minds respond to the genius that is inspiring them. The boys live and rise, caste dies and has no resurrection.

Our missionaries are doing all in their power to teach all the pupils in all the schools to work with their hands. The simplest needle work and coarse things and ropes are done first. Send patch work and money for flax. What pleasure it would give you to see the tiny baby fingers sewing little patches or learning to hem. From these up to the pretty blouses the girls wear and the beautiful handkerchiefs they send home, we may find classes of all ages, some cutting and basting, some making them. Rope making,—did you ever stop to think of the beautiful blue blossomed flax waving over great fields of loveliness, when you caught up a bit of old rope and tied it round anything that needed it? How the lovely flowers fade and die, and great bundles of green flax decay! A more sickening mass of corruption seldom is seen. Then the washers cleanse it, and soft grey hair floats on the air, dries in the sun and is twisted and retwisted, and starched and stretched and fastened in pretty coils and sent to the market. Boys all like to make ropes. Weaving has its marvelous life lessons. I have had large classes of bright, earnest C. E.'s before me, and felt the blessed presence of One unseen in our midst. I have been called by some wild, reckless young fellow to

come and see what a beautiful design for a rug he had woven, and then and there in the joyous flush of a new creation I have told him of a life pattern he was weaving always, everywhere, and begged him in the name, and by the help of Christ, to make it equally beautiful, and I have again felt the presence of One mighty to save, and heard the mysterious "wind blowing where it listeth," and seen the wild boy stop and listen as he never did in a prayer meeting. There is a blessed union of all there is in us in industries of all kinds.

Nearly three years have slipped away since I left India and I have no doubt the industrial mission has grown wonderfully. The Griffins have their new work shop, and are doing far more than has ever been done at Santipore before, along advanced lines. Balasore has its experimental farm plus Mrs. Burkholder's efficient departments for book binding, carpentering, shoe and basket making and sewing. Bhimpore's industries of a similar nature, and a luxurious garden, have always had honorable recognition and patronage. Time fails to tell about Midnapore, Chandbali and the other stations. All are striving to teach every convert and all the children what a life friend an industrial habit is. Send them all you can of love, prayer and money to cheer them on.

Yours lovingly,

MARY R. PHILLIPS.

1512 W. Polk St., Chicago, Ill.

ABOUT THE FAMINE

(Extracts from a personal letter from Dr. Mary Bacher.)

A call has been made for extra help for the famine, but we wonder if the people at home realize the situation and understand that the regular work *must go on just the same when prices are so high* and we want to help our people over the hard times, so the famine money must be altogether extra, beyond and above the usual amounts subscribed.

I have never known such general failure of crops all over the northern part of India. Other famines have been much more local, and food has not been so scarce in other parts; now Bengal and the United Provinces and Rajputana, all the way west and north, are suffering. The coolies in Mussooree who went into the interior to harvest their crops, returned to tell of reaping only a quarter of the usual quantity. In many places we passed on the journey, we saw only yellow fields or bare ground where should be crops ready for the sickle. When, by hand or

bullock irrigation, a field had borne something and the crop had been reaped, it was cut off as close as possible to the ground, and women and children went around with brooms sweeping up every precious grain. Think of that, when prices of food should be at the lowest, and grain most abundant!

One of Miss Butts' teachers, Protap Maiti from Palasboni, told me when last he was in, that in many of his rice fields he did not get back anything, not even the amount of rice sown. They are not *now* straightened, but a little later he won't know whether to sow his rice and starve, or eat it all! With us, as you doubtless know, the early rains failed so the rice was not in the higher ground in season, and then when the floods came and stayed so long, the rice on the lowlands was killed, so it was only the middle lands, low enough not to be absolutely dependent on the rains, and high enough to be out of reach of floods, that really gave anything of a crop. I believe that crops down in the Madras Presidency have not been so bad, but whether they can spare rice for us is a question. It is rice these people want. They don't know how to eat other foods.

Our own living costs much more, as everything is higher and some things not always to be had even at double the usual price. Our expenses per month are considerably more than double what they used to be. And now we are likely to have a big famine on our hands—*likely*, did I say? No, not "likely;" more than that. I dread to think of June, July and August. With famine rates now, what of the future?

MARY W. BACHELER.

Midnapore, India.

ONE MISSIONARY'S CHRISTMAS

Extract from a personal letter from Mrs. Burkholder, sent to the HELPER by Mrs. Stone, who writes: "I think it only fair that home workers should see a *little*, at least, of the depressing side of missionary life." Let us see all sides, by all means, that we may the more intelligently help our workers in India. As the writer very truly says, India does not have a monopoly of such conditions. For that reason we can all the more perfectly sympathize.—*Editor.*

Balasore, Christmas, 1907.

I hope you have had a Merry Christmas and will have a very happy New Year. Want to know what kind of a Christmas I have had?

To begin with, R.— (one of the matrons) had been out in camp as a Bible woman. During her absence L— (the other matron) had charge, but insisted on my having charge of the girls' go-down, (store-room) and giving out the daily supplies. There had been more or less talk about R—'s helping herself to the supplies. Some one had been kind enough to tell her all this and, of course, to add a little to it. It did not take long to see that she was greatly disturbed. I sent her the keys which she immediately returned. Yesterday morning when we went to the go-down, the two—R—and L—, had a regular "set-to." Tears were shed, both wanted to leave, etc. Well, I was at a loss to know what to do, so kept begging for guidance. After a time both quieted down, kissed, begged pardon, then we proceeded with arrangements for Christmas. Of course there was more or less confusion—rather more than less; girls were busy making jackets, colored paper chains, getting rice flour ready for their cakes, parching rice, etc. It was no easy thing to get them to do the necessary house-work.

Christmas morning dawned so beautiful! Oh, so quiet, it was delightful! The deep rosy tint in the east was superbly beautiful. I was up before five, having a delightful Bible reading all by myself in the east room. About six I heard singing and cymbals in the distance. Nearer and nearer it came. At last a company of young men and boys stood in front of our house, singing, drumming, striking their cymbals, jumping up and down and tossing their arms in the air. They were very orderly and one of them said they had just come to wish us a Merry Christmas. They were mostly High school boys whom I had mothered, and all went off nicely. I gave them a few pice and they went away very happy.

I had invited the Hamdens, Colletts, Mrs. Oxreider and their children to a dinner at 11 a. m. Before chota-hajree (little breakfast) I received the delightful news that there was no coal to cook dinner! Wasn't that typical? Well, I told them to borrow from the girls. After chota hajree I sent my little gifts down to the other folks, and as soon as possible we called together all the girls, servants, widows and their children, in fact all who were on the two compounds, and had our morning worship in the schoolhouse, after which we gave each one some little present. After various hindrances, beggars at the door for Christmas pice, large trays of fruit and vegetables from Radha Charan babu, etc., etc., the dinner was ready at twelve. Swapna (the cook) did well even

though it was hurried. No one came to help him until almost time to sit down. About one o'clock L—came, almost crying, saying two of the big girls had been calling her names, there had been a big golemal (row), she had served the little ones, but the big girls would not help, and so on and on. I called them, said a few things, passed sentence on the chief offenders, by telling them they should not go to the church to see the Christmas tree. Then followed weeping and wailing (not quite gnashing of teeth), threatening to commit suicide; begging to be forgiven, sending others to intercede, promising never to do the like again, etc. I would have yielded had it been the first offense, but both deserved it and more, so I stiffened my back and held on to what I had said. All went to church while the two girls with a little sick child were left in the house with all doors locked. Just at dusk, when I intended to have a little lunch and then a quiet evening, two policemen came to the door with two maters (low caste men) carrying a load hung to a bamboo. What do you suppose it was? Nothing less than two poor, little, dirty, naked girls, two and one-half and one year old, respectively! The men had taken a gunny bag, spread it out, laid the little ones on it, strung it up to a bamboo and the two men carried it between them. When I went out to see them, there the little heap was on the ground. They had brought a note from the magistrate saying the children had been found in a village some distance from here. The mother had died, the maters had thrown the body away, and the father had forsaken the children. Of course I took them, paid the men four pice—they said they were hungry—and then tried to feed the little things. The older one ate a little bread and the baby drank a little milk. L—and I lifted up the baby as she lay on the gunny bag, and brought them into the sewing room, next to my room. They snuggled down together, we spread a sheet over them and I have not heard a sound from either since. In the morning we shall need a lot of hot water, soap and a pair of scissors. Twice I went out to the girls house, found all quiet, so I had a little lunch, prepared my bed for the night and sat down for a talk with you! Now wasn't that a Merry Christmas? I had tried so hard to have a good day for all and that is the way I succeeded! To add to the pleasure (?) of the day two of the girls returned their presents, but then, we live among the heathen and must expect such things. It is somewhat comforting to know that India has not a monopoly of them.

Poor Bharat (a former servant) came for a Christmas present. I

gave him a rupee. He has been very miserable for a long time and unable to work, so I have been helping him, but don't see how I can keep it up. He thinks he can come in a few days to do light work, but I have all I can hire already. Poor fellow! I don't know what I can do for him. The day is done and I must go to bed.

Oh, how I wish there would be a mighty stirring among the dry bones! Oh, that the breath of the Almighty would send life into them, put them on their feet and make them see what He is calling them to do! How I want to hear a voice telling me what to do! Pray for me!

TREASURER'S NOTES

I am writing these few notes in "beautiful Bermuda," where I came by invitation of a friend, sailing from New York the 8th of January. There are three in the party; the two other members being world travelers. It is said of Bermuda that it is a little paradise, but "the less said about the passage from New York to Bermuda the better." This has proved true in our experience. Both ladies agree that in all their ocean travel they never suffered so much physical discomfort. But I have for some time wanted an entire change of life, with some foreign experiences, and during this month of rest I am getting them, in a semi-tropical land under English rule.

Here the varying shades of ocean blue blend so perfectly as to produce a wonderful color effect, so that one never tires of watching it. Here the palm trees, of various kinds, abound, the bananas grow, the Eastern lily thrives, the strawberries are ripening at the present time, and roses bloom the whole year. No sound of steam engine or electric car breaks the stillness that is so pervasive. We ride, we take long walks, we go by steamer to the more distant islands, or by row boat to the nearer ones.

Of all the days of the week none is so beautiful here as the Sabbath, owing, in part, to the fact that the week day stillness is intensified. One Sabbath we went to the fort and attended the services of the English church in the chapel. About four hundred soldiers were present, and with soldier-like regard for order, they took part in the service. Suddenly, as I looked at these "red coats," I was taken, in mind, to Lexington, Mass., and to the time when I stood with our dear editor—Miss Barnes—who is English—near the spot where the first shot was fired in the American Revolution, against the "Red Coats." Here at the chapel, I was with another English woman. Somehow, such experiences help to

make all the world akin. I am very grateful for this rest and change, and all the experiences they bring me. I trust I may go back to my work strengthened and uplifted, physically, mentally and spiritually.

I am so far away from my desk that I cannot give the usual monthly experiences that my correspondence calls forth, which only shows how dependent I am on it to keep in close touch with the work. It makes me appreciate all the more the letters from the friends of the Womans Missionary Society.

I expect soon, however, to return to my desk, as we intend to sail from here February 4. In the meantime, I wish to urge upon your attention that another quarter closes February 29, the mid-winter quarter. You know that this means limited receipts unless special efforts are made, to collect dues, and to give, personally. I trust the friends of the society will rally to its aid and donate money for the Contingency Fund, as from this the treasurer can draw for the home and foreign departments according to need.

February is the month of prayer, and it is one of the necessities of the work that the auxiliaries observe the call, and give themselves to earnest prayer, for all our needs, in their monthly meetings. Nothing binds us so closely together as single-mindedness in our desire for God's guidance in our work. With the spirit of dependence on Him in our service for humanity, unitedly expressed, we may draw upon an inexhaustible store of energy and power that will be powerfully felt in its results upon the work and workers. This dependence on Infinite Power grows more and more real, as we yield more and more to it. May this be a month of outpouring of power that uplifts, gives wisdom and draws to us the supply of all our needs, material as well as spiritual; indeed, the material supply is only another form of expression of the spiritual.

LAURA A. DEMERITTE, Treasurer.

Ocean Park, Me.

Important Notice to Each Subscriber to the Missionary Helper

According to a recent ruling of the Post Office Department all monthly papers whose subscriptions are in arrears, are required to pay postage at the rate of one cent for each 4 ounces or fraction thereof. This additional postage on the HELPER will amount to one cent a month

and will be added to the price of subscription, making the cost to the subscriber, if not paid in advance, sixty-two cents a year. This extra amount for postage will not be charged until April 1st, 1908.

The way to avoid this extra charge is to pay the subscription when due, which is in advance.

Consult the tag on your magazine and remit at once, paying arrears and one year in advance and then pay the subscription regularly in advance.

The mailing tag on the magazine each month indicates the time at which the subscription expires. Thus, Dec. '08 means the HELPER is paid for including the December issue, 1908.

This is not due to a ruling of the publisher, it is a requirement of the Post Office Department.

W. L. STREETER, *Publisher.*

In Memoriam

"She is not dead, for whom we softly call;
She is not lost, for whom our strong tears fall;
She is with God, and God is over all."

Mrs. Mary G. Osgood, Brook Hill, Richmond, Va., January 14, 1908.
Miss Elizabeth S. Knight, Ocean Park, Maine, January 27, 1908.
Mrs. Lydia Gilman, Somersworth, N. H., September 6, 1907.
Miss Elizabeth J. Hamilton, Somersworth, N. H., January 12, 1908.
Mrs. Nannie Wheatley, Hillsboro, Iowa, November 24, 1907.
Mrs. Louisa Brown, Marshlands, Pa., December 25, 1907.
Mrs. Edith Brewster Smith, Marshlands, Pa., January 19, 1908.
Mrs. Elvira Todd Carr, South Litchfield, Mich., December 28, 1907.

"The only cure for indolence is work; the only cure for selfishness is sacrifice; the only cure for unbelief is to shake off the ague of doubt by doing Christ's bidding; the only cure for timidity is to plunge into some dreadful duty before the chill comes on."—*Sutherland.*

Helps for Monthly Meetings

"The study of missions is the study of the successful accomplishment of gigantic social tasks. It is the story of the remaking of nations by the impulse of divine energy and ideals."



TOPICS FOR 1907-1908

October—Roll-call and Membership.
November—Missions and Social Progress:
1. Evangelistic Missions.
December—2. Educational Missions.
January—3. Medical Missions.
February—Prayer and Praise.
March—Home Missions.
April—4. Industrial Missions.
May—Thank-Offering.
June—5. Philanthropic Missions.
July—6. Missions and Other Forms of Social Progress.
August—Missionary Field Day.
September—Current Events in World Wide Work.

APRIL—Industrial Missions

"Christianity is the religion of Jesus the Carpenter, though we have not yet worked out the most elementary implications of that fact. The trained hand not less than the intelligent brain is the instrument by which the Kingdom is to come."

Suggestive Program

SINGING—"Blest Jesus, Grant Us Strength."

BIBLE READING—Jesus the Carpenter:—Mark vi, 1-6; Paul the Tent Maker; Acts xviii; 1-4; United Workers, Isaiah xli, 6-7; Called to the Work of the Tabernacle, Exodus xxxi, 1-11; Ex. xxxv, 30-36; Closing Appeal, Psalms xc, 16-17.

PRAYER.

ROLL CALL—"Around the World with Industrial Missions." Members respond with a significant fact about industrial work in the different countries. (A country, locality or kind of work should be previously assigned to each member. Those who do not have access to libraries, or cannot have the Mission Study Reference Books noted on another page, can cull from the text-book, thus giving a helpful review exercise.)

SINGING—"Work for the Night Is Coming."

Brief introduction by Leader, who gives some of the reasons why industrial training is important, both at home and abroad, and asks

her audience for other reasons. (Refer to text-book, Mrs. Phillips' article in this number: "How To Use Gloria Christi," page 27; and "Christian Missions and Social Progress.")

BRIEF REVIEW of the most important work and facts in Chapter 4 of Gloria Christi, with a summing up of results. (The text-book will, of course, be read and studied *at home*. Our meeting together is to fix in mind and make more interesting the central thought or predominating features of the lesson.)

EXHIBITION AND EXPLANATION of pictures illustrating industrial mission work in many lands. (Besides the set of pictures which accompany our study, gather illustrations from the magazines and other sources. An article on "American Teaching Around the World" in *The World's Work* for Feb. is very suggestive and profusely illustrated.)

PAPER AND TALK—Industrial Training in Our Own Mission Fields. (Information may be found on what is being done at Storer College, in India and Africa, by turning to files of the HELPER and *Star*, Annual Report number of HELPER and Free Baptist Year Book.)

PRAYER for the Workers.

SINGING—

"Take my life and let it be
Consecrated, Lord, to Thee;
Take my hands and let them move
At the impulse of thy love."

NOTE—Intensely interesting stories and incidents illustrating the secondary influences of industrial training in mission schools, but of primary importance, may be found in the story of the life of almost any missionary, notably that of Cyrus Hamlin or Alexander Mackay.

Disappointment is like a sieve. Through its coarse meshes the small ambitions and hopes and endeavors of a soul are sifted out relentlessly. But the things that are big enough not to fall through are not in the least affected by it. It is only a test, not a finality."—*Wellspring*.

THE MISSIONARY HELPER BRANCH OF THE International Sunshine Society

All letters, packages, or inquiries concerning this page or sunshine work, should be addressed to Mrs. Rivington D. Lord, 593 Bedford Ave., Brooklyn, N. Y., president of this branch.

We have received from Mrs. Emeline B. Cheney a number of pretty cards and mottoes which have been sent to brighten the lives of some of our lonely invalids. We were glad to see the face (even though only from a small photo) of Mrs. Minnie D. Harden and get her report of the good deeds done for others.

Mrs. E. M. Wilbur made a box of useful things for a cripple in Maine. Mrs. Litchfield sent sunshine to a poor-farm in Brunswick, Me. Mrs. Buker has well paid her dues by giving "lots of goodies" to a sick family. Literature was passed on by Mrs. Ida M. Batchelder. A lovely quilt, made by the Mission Auxiliary of which Mrs. Mae Kemp is president, has been received and given to a poor old couple who need all the sunshine we can give them.

Our treasury has been benefited by the gift of \$1.00 from Mrs. E. E. Stevens and grand-daughter Minnie. A member from Saco, Me., writes of having sent out ten letters, a roll of silk pieces, and called on ten shut-ins and carried reading matter; this is truly sunshine, and we hope many others will follow in the steps of this good sister. Miss Lillie M. Elkins is passing on her HELPER and *Morning Star*, also Mrs. S. J. Hawkins is sharing her HELPER with another.

A package of useful articles has been received from Mrs. M. A. Preston and will be distributed where most needed. Two members have remembered our International Day with their mites, Mrs. M. J. Babcock and Miss E. J. Small. Mrs. Jennie Beltz of Paw Paw, W. Va., is making a silk quilt for sunshine; anyone having silk pieces to pass on send them to this sister, who is doing all she can to assist in our work. Cards to be passed on have been received from Miss Lillie M. Elkins, Miss Ruby E. Moulton, and Miss Augusta Garland. Contributions either in stamps or money have come from Mrs. Ora G. Wells, Mrs. Jennie Beltz, Miss Augusta Garland, Mrs. John H. Wolfe and Mrs. L. A. Lerner.

A club of girls has been formed called "The Sunshine Sisters," by Mrs. Weymouth Johnson, No. Berwick, Me. \$1.40 has been sent in for pins which have been forwarded. As these young sisters wear the Sunshine badge may their lives be endowed with the true spirit of love and sunshine and their sunny deeds brighten and bring comfort to many a lonely heart. The names of this sunny band are Maude Johnson, Lena M. Goodwin, Edith Gupill, Lena Allen, Hazel Allen, Edna Patterson, Linnie Grant, Doris Wellington, Leitha Sanborn, Grace Buffum, Helen Stone and Pearl Lincoln.

We also welcome to our branch Mrs. Alice Reeceman, Taneyville, Mo.; S. Jane Dinsmore, Tecumseh, Neb.; Mrs. Charles B. Plummer, Lisbon Falls, Me.; and Miss Lovenia A. Webber, Lisbon Falls, Me., Box 455. Two of our sisters, Mrs. John H. Wolfe and M. S. A. Taylor, have paid their dues by paying a year's subscription to the MISSIONARY HELPER for a shut-in.

We are mourning the loss of one who stepped over the border at five p. m., Jan. 27, 1908, Miss Elizabeth S. Knight, of Ocean Park, Me. We that know of her good works will miss her, but she has now joined the sunshine band above and our loss is her gain; but her loving ways and words of cheer will ever abide with all who were fortunate to call her "friend."

The president is glad to report that at the last "at home" of the Blind Babies, which many of the members of the HELPER branch attended, three of our good workers presided at the tea tables, Mrs. Robert R. Barringer, Mrs. Julia Williams and Mrs. Frank W. Yates. \$5.00 was given to the Home in the name of the HELPER branch. A most enjoyable time was had and our little blind folks most gladly welcomed each member. As the last guest departed one of the little girls stood on the stairs and called, "Goodby company; come again!" The little folks are very fond of company and are reluctant to bid friends goodbye.

I think all will be glad to know that the first mortgage on our Blind Babies' Home of \$5,000 has been cancelled and we are now turning our attention to raising the money for a free bed in the Sunshine Sanitarium where a Sunshine patient may enter and have all the medical care and attention that is required free of charge. The Sanitarium now has a large mortgage and the expense of running is too large for the society to assume without a steady income from the home itself; it is paying its own expenses at the present time, but it has been suggested that we form auxiliaries for the purpose of helping to obtain the \$5,000 for the endowment of a free bed. Anyone may be a member of these Auxiliaries by paying 10 cents a month. If anyone cares to assist in this good work send your dime each month to the treasurer of the So. Div. N. Y. State, Mrs. Louis B. Campbell, 593 Bedford Avenue, who has charge of the Auxiliary for the MISSIONARY HELPER branch, or to the president who will hand same to the treasurer.

Practical Christian Living

"The test of your Christian character should be that you are a joy-bearing agent to the world."

❖ ❖ ❖

OUR QUIET HOUR

(10 A. M.)

"FOLLOW THOU ME"

BY ERNEST G. WELLESLEY WESLEY

"Follow thou Me"—

I call thee now to this alone.

"Follow thou me"—

But this I ask: More will be shown.
Tho' not till thou

Hast learned to follow where I lead,

Dost yield thyself to Me indeed—

And yielding, bow

Thy heart and soul

To My control.

"Follow thou Me"—

This do, and thou shalt come to
know—

"Follow thou Me"—

What Life and Love and Light can
show.

But not till thou

Hast turned from self and sin aside,

To, in thy Lord, the Vine, abide.

I wait thy vow:

My will obey;

Keep in My way.

"Follow thou Me"—

Though cloud and darkness hide
the way,

"Follow thou Me."

Beyond the night doth wait the
day—

But not till thou

In hope and faith the path hast
trod,

Companion with the Son of God.

Obedience now:

Who bears the Cross,

Hath never loss.

If we are really, and always, and equally ready to do whatsoever the King appoints, all the trials and vexations, arising from any change in His appointments, great or small, simply do not exist. If He appoints me to work there, shall I lament that I do not work here? If He appoints me to work indoors today am I to be annoyed because I am not to work out of doors? If I meant to *write* His messages this morning,

shall I grumble because He sends interrupting visitors, rich or poor, to whom I am to *speak* them, or "show kindness" for His sake, or at least obey His command, "Be courteous"? If all my members are really at His disposal, why should I be put out if today's appointment is some simple work for my hands or errand for my feet, instead of some seemingly more important doing of head or tongue?—*Havergal*.

The one secret of life and development is not to devise and plan, but to fall in with the forces at work—to do every moment's duty aright—that being the part allotted to us and let come—not what will, for there is no such thing—but what the Eternal Thought wills for each of us, has intended in each of us from the first. If men would but believe that they are in the process of creation, and consent to be made—let the Maker handle them as the potter his clay, yielding themselves in respondent motion and submissive, hopeful action with the turning of His wheel, they would ere long find themselves able to welcome every pressure of that Hand on them, even when it was felt in pain, and sometimes not only to believe but to recognize the Divine end in view, the bringing of a son into glory.—MacDonald.

AMONG OUR BOOKS

"As you grow ready for it, somewhere or other you will find what is needful for you in a book or a friend."

THE BEAUTIFUL LIFE: An Ideal, by Lucy W. Waterbury, 32 pages. Illuminated parchment cover. Price 25 cents. This is a Christmas sermon and the lessons it suggested, but the lessons are such as may well be learned and applied every day in the year. No one can read this little book without being newly inspired to try to live the beautiful life. A fitting garment clothes the lovely thoughts, and the whole makes a most attractive gift or possession.

A PASSION FLOWER: An Easter Meditation, by Lucy W. Waterbury. Printed in violet and black, on hand-made paper with illuminated cover; 16 pages with artistic borders. Price 25 cents. Although this booklet is especially designed for Easter, it would always be an appropriate and exquisite gift for those who are in sorrow. Both the Beautiful Life and A Passion Flower are strong appeals for foreign missions, the profits from the sale of both are used for benevolent work, and either or both

can be obtained (with a reduction in lots of five or more) of Miss May Leavis, Publisher, West Medford, Mass.

TODAY IN THE LAND OF TOMORROW: A Study in the Development of Mexico. By Jasper T. Moses, President of the Christian Institute, Monterey, Mexico. Published by the Christian Woman's Board of Missions. Profusely illustrated, 83 pages, including Bibliography. Price 55 cents, postpaid. Address 152 E. Market St., Indianapolis, Ind.

This study of Mexico does not claim to be exhaustive, only to give the "impressions" of the author who sees keenly and kindly and tells his story in a very readable fashion. The scope of the book will be seen by the chapter headings: The Rise of a Nation, The Country and the People, Men and Manners, Family Life, Street Scenes, Education, Cities, Feasts and Skulls, Protestant Missions, The Work of the Disciples. The publishers hope that it will be helpful to women of all missionary organizations. It will also be of interest to the general reader and would-be traveler.

THE CONCLUSION OF THE WHOLE MATTER

"Whether God calls us to go or to stay, oh, my friends, let each one of us decide as if he were the only Christian to act. Responsibility is individual, untransferable, urgent.

" 'I must work the works of Him that sent me while it is day; the night cometh when no man can work.' Therefore, friends, in view of the awful need of men who are living without Christ; in view of the infinite possibilities of the life related to Christ as mighty Saviour and risen Lord; in view of the magnitude of the task which confronts the church at this generation; in view of the impending crisis and the urgency of the situation; in view of the condition that favors a great forward movement in the church of God; in view of the dangers of anything less than a great onward movement; in view of the great cloud of witnesses—of those who subdued kingdoms and wrought righteousness—yes, in view of the constraining memories of the Cross of Christ and the love wherewith he loved us, let us rise and resolve, at whatever cost of self-denial, that live or die, we shall live or die for the evangelization of the world in our day."—JOHN R. MOTT.

Juniors



GOD GAVE ME

God gave me a little light To carry as I go; Bade me keep it clean and bright, Shining high and low; Bear it steadfast, without fear, Shed its radiance far and near, Make the path before me clear With its friendly glow.	God gave me a little song To sing upon my way, Rough may be the road, and long, Dark may be the day; Yet a little bird can wing, Yet a little flower can spring, Yet a little child can sing, Make the whole world gay.
--	--

God gave me a little heart
To love whate'er He made;
Gave me strength to bear my part,
Glad and unafraid,
Through Thy world so fair, so bright,
Father, guide my steps aright!
Thou my song and Thou my light,
So my trust is stayed.

—Selected.

JUNIOR PROGRAM

IN CIRCLES OF LIGHT. Chapter iv, Trained Fingers.

SINGING—"Little Workers." (Missionary Songs, page 4.)

MEMORY TEXTS—"Whatsoever thy hand findeth to do, do it with thy might" and "Whatsoever ye do, do all to the glory of God."

The Leader responds to the foregoing memory texts, given by the children, with I Cor. 3:13.

PRAYER—(In which the leader asks especially that the boys' and girls' hands may do only helpful things and be directed by a heart that loves as Christ loves.)

SINGING—"Take my life and let it be consecrated, Lord, to Thee."

SCRIPTURE LESSON—I Sam. 17:32-50.

[It may not be well to read all of this story. Much of it can be told with good effect, but the thirty-ninth and fiftieth verses may be emphasized as showing the uselessness of a great weapon of defense if the hand has not been trained to use it. Show that skill comes with constant use and that David had been getting ready for many years, as he wandered about with his sheep, for just this testing time, although he did not know it.]

THE LESSON—"Trained Fingers." (See the text book "In Circles of Light.")

BRIEF TALK about industrial work in our own field. (The leader will find suggestions in Mrs. Phillips' letter in this number, in files of the HELPER, last Annual Report Number and our denominational Year Book.)

OFFERING, followed by recitation:

"Dear Saviour, we bring Thee our of-
fering today.
We give Thee our voices; accept
them, we pray.
Our hands for Thy service; our feet
for Thy days;
Our hearts for Thy dwelling; our
lips for Thy praise."

SINGING—"Working for Jesus." (Missionary Songs, page 5.)

[The boys and girls during the weeks previous might be collecting pictures of children working with their hands, and the pictures might be fastened upon the blackboard and talked about for a few minutes. Show any things made by boys and girls in other lands, if you can find such material. Be sure to lay stress upon the fact that girls as well as boys work with their hands.]

Sorrow is not an incident occurring now and then. It is the woof which is woven into the warp of life, and he who has not discerned the divine sacredness of sorrow and the profound meaning which is concealed in pain has yet to learn what life is.—*F. W. Robertson.*

Contributions

F. B. WOMAN'S MISSIONARY SOCIETY

Receipts for January, 1908.

MAINE

Aroostook Conf for Boys' School India	\$ 3 00
Biddeford Jefferson St Aux Miss Coombs	10 00
Biddeford Jefferson St Aux Children India	5 00
Brunswick 1st F B Ch for Miss Coombs	13 00
Brunswick Village Church Aux for Miss Coombs	10 00
E Corinth by Mrs Haunah McGreagor now 89 years old	1 00
E Corinth by Mrs Elliott	2 00
Lewiston Miss Ida Fullerton toward room in Sinclair Cottage Storer	5 00
Lisbon Falls W M S for Miss Coombs	6 00
Limerick Aux by Mrs Thestrup	3 00
Mapleton Aux native teacher	12 00
Milo Jr Endeavor Soc'y Miss Barnes	2 00
Milo Aux for native teacher 1 qr 1908	9 25
No Lebanon Aux for Miss Coombs	8 00
Portland Aux for Miss Coombs	4 00
Portland Aux Dom Science Storer	9 00
Portland Aux Support of Satyendra Mahanty Balasore	6 25
Scarboro Aux for sup Elizabeth in India	25 00
So Limington Aux for Miss Coombs	5 00
Steep Falls Aux Hindu Boys' School No 9 Mid	6 25
Steep Falls C R 6.07; A L B 2.00 for Miss Barnes	8 07
Waterville Aux for India wk	9 00
W Falmouth Aux for Miss Coombs	6 00

MEW HAMPSHIRE

Dover Abbie V Winkley for F M	\$ 2 00
Farmington Aux Miss Butts	8 00
Gonic Aux 3.60; C R 2.00	5 60
New Durham Aux 3.00; C R 15c; L L B 75c	3 90
New Durham Q M Aux Contgt Fd	1 50
N Lebanon Aux Miss Butts	6 00
Whitefield Aux C R	2 15
Wolfboro Falls Aux	8 00

MASSACHUSETTS

Cambridge F B Jr C E Miss Barnes	\$ 4 00
Haverhill Aux native teacher	20 00
Lowell Chelmsford St Aux native teacher 12.50; Miss Barnes 8.00	20 50
Lowell Paige St Annual sub to "Sagri"	25 00

RHODE ISLAND

Greenville Aux K W	\$ 5 00
Greenville Aux Ind	5 00
Providence Rog Wms Y P S C E, K W	18 75
Providence Rog Wms C R	8 52

Providence Elmwood Ave Y P S C E child S O	6 25
Providence Elmwood Ave Jr CE child SO	6 25
Providence F M	1 00
Tiverton Ch Ind	3 00
Pawtucket 1st F B Ch Aux Contgt Fd	2 25

NEW YORK

Buffalo 2d F B Ch for sup Nitya 1908	\$ 25 00
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PENNSYLVANIA

Tioga Co Q M W M S 3d quarter sal'y Head Pundit Girls' School at Bal 25.00; Bible Woman 15.00	\$ 40 00
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OHIO

Marion (O) Q M	\$ 1 54
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INDIANA

Brookston F B Miss Soc'y for Miss Butts for Hindu Boys' School	\$ 12 50
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MICHIGAN

Avondale F B Ch C E Society for Miss Barnes	\$ 4 00
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MINNESOTA

Madelia F B W M S	\$ 20 00
Minneapolis W M S for F M	15 00
Money Creek S S Birthday Off for Miss Barnes	5 70
Winona & Houston Q M W M S	2 35
Winnebago Sarah Benedict for Sch Mid	25 00

IOWA

Buchanan Q M Coll for Miss Dawson	\$ 4 45
Cedar Valley Q M Coll Miss Dawson	6 95
Dunkerton Aux Miss Dawson	3 00
Hillsboro Aux F M	7 40
Little Cedar Aux F M	5 00
Six Mile Grove Storer College	4 25
Spencer Ch for Miss Dawson	4 80

MISCELLANEOUS

A friend for missions	\$ 2 00
Total	\$516 43

LAURA A. DEMERITTE, Treas.
Ocean Park, Me.

Per. EDYTH R. PORTER, Asst. Treas.

FORM OF BEQUEST

I give and bequeath the sum of—to the Free Baptist Woman's Missionary Society, incorporated under the laws of the State of Maine.